unanswerable proof of sole reality or sole finality:
for other spiritual experiences such as that of the
omnipresent Divine Person, Lord of a real Universe,.
have the same convincing, authentic and final
character. It is open to the intellect which has once
arrived at the conviction of the unreality of all other
things, to take a farther step and deny the reality
of Self and of all existence. The Buddhists took.
this last step and refused reality to the Self on the
ground that it was as much as the rest a construction.
of the mind; they cut not only God but the eternal
Self and impersonal Brahman out of the picture.
An uncompromising theory of Illusion solves
no problem of our existence; it only cuts the
problem out for the individual by showing him a
way of exit: in its extreme form and effect, our
being and its action become null and without.
sanction, its experience, aspiration, endeavour lose
their significance; all, the one incommunicable
relationless Truth excepted and the turning away
to it, become equated with illusion of being, are
part of a universal Illusion and themselves illusions.
God and ourselves and the universe become myths
of Maya; for God is only a reflection of

Brahman
in Maya, ourselves are only a reflection
of Brahman
in illusory individuality, the world is only
an
imposition on the Brahman's
incommunicable self
existence. There is a less drastic
nullification if a
certain reality is admitted tor the being
even.
within the illusion, a certain validity for
the
experience and knowledge by which we
grow into'